A U M

He who seeks to behold the Self, although living to fatten his body, is going to cross the river, holding to a toothed beast, while thinking it a tree.

—Crest Jewel of Wisdom.

THEOSOPHY

Vol. XIX October, 1931 No. 12

IDEAL PROGRESSION

IN this path there is only one single object, and this of a steady constant nature; but widely branched is the faith and infinite are the objects of those who follow not this system."

What is that single Object which inspired the mission of Krishna more than fifty centuries ago, as it inspired others both before and since? Is this constant Object of every Divine mission and message on earth beyond the vision and the scope of the humblest man?

These are questions which every sincere Theosophist should, above all other men, ask himself, nor rest until that path is made his own. No doubt all of us have asked and answered these same questions many times, in other lives as well as in this. No doubt all sincere men of every persuasion have asked and answered these questions for themselves. Have they found Krishna's answer? Have they entered the Path?

Whether we look at the past or at the present, whether we observe the world at large or only that small segment of humanity which calls itself Theosophist—the answer is all too apparent. Not to speak of any other than Theosophists, "widely branched is the faith and infinite are the objects" among those attracted to the mission and the message of H. P. Blavatsky and her Masters. None, we think, can be found who would deny this.

Of all known Scriptures, the *Bhagavad-Gita* is the oldest, the briefest, the least corrupted, and excites to-day, as it has excited for long milleniums, the profound reverence of able as well as sincere men. In India alone there have been for ages six great schools of philosophy founded upon it, not to speak of the hundreds of minor systems of an endless succession of *Gurus*. Countless

religious sects and sub-sects rely upon it or include it in their dogmas and doctrines. Is not the faith and are not the objects of all of them widely branched and infinite? Have they, then, succeeded, or have they failed to gain the vision of the one single Object of Krishna?

It requires but the slightest survey of the results attendant upon the mission and the message of Buddha, to learn that the same state of facts everywhere obtains among the followers of Gautama. And so with the mission and message of Christ. In each and every case, out of the one Object of the Teacher has grown a multitude of objects among his followers; out of the one Teaching has grown a multitude of faiths—the followers of each wide-eyed to the failure of the others, stone blind and stone deaf to its own failure. Is there no lesson in all this for sincere Theosophists of no matter what society, for sincere Theosophists of every shade of opinion and belief?

There are to-day three wholly distinct, three wholly antagonistic associations, each calling itself The Theosophical Society; there are a dozen or more in addition using names referring to Theosophy; there are hundreds whose foundation and whose ideas are derived from the Teachings of Theosophy. They have, one and all, made use of the writings of H.P.B. and of the Objects of her Parent Theosophical Society. Have they succeeded or have they failed?

Aside from the membership of these many associations with their conflicting faiths, their partisan objects, it is probable that there are far more Theosophists not members of any association at all than there are in the register of all the theosophical bodies combined. One fact is certain, that the lapses far exceed the membership over the second generation of the Movement. It is equally certain that throughout Europe, America, and the Occident generally, there are multitudes of believers in the doctrines of Karma, of Reincarnation, in one or more of the Objects of the Parent Theosophical Society who neither call themselves Theosophists nor engage in any concerted theosophical activities. Have these, any more than the members of the various theosophical bodies, achieved the vision of the great Object?

The ideal progression of humanity was and is the Object of the Masters of Wisdom: not the progress of a favored few, but of all mankind. That object has never been achieved by any science, by any religion, by any philosophy, by any individual or group of individuals, however determined, outside the Path pointed out by those Masters who have Themselves achieved it. That Path is

Universal Brotherhood—*intelligent altruism*. It is not the brotherhood of the family, the tribe, the nation, the caste, the sect, the brotherhood of saints or the brotherhood of sinners. All these exist in it, but it does not exist in them. It is the Brotherhood of Souls.

Entrance to that Path is spiritual, ethical, moral, intellectual—all these and more, much more. "The whole nature of man must be used *wisely* by the one who desires to enter the way." It requires more than sincerity—it requires Knowledge of the Soul, and the use of that knowledge in every area of heart and mind and body, in all the relations of daily life. The Knowledge is in the Theosophy of H. P. Blavatsky; its application lies with every sincere Theosophist. If he does not know it he cannot apply it. If he does not study he cannot know it, and hence cannot share in the ideal progression of humanity.

From a Student's Notebook

No man acts *directly* upon any other, for all of the fact that the whole of waking existence is the sum of human relations. Man is the Sovereign Lord who "draweth together the five senses and the mind," and it is through these *agents* that waking life is conducted. However age-old in wisdom and transcendental in power, every Man is dependent upon his agents for his expression here. How essential, then, the development of controlled and reliable agents; how necessary sound philosophy for mind, and mind-directed, will-energized use of the senses! Only thus can Man contact Man, and the whole of embodied nature; only thus can any Man be really *awake* here. Sense-existence, dream-existence give way to vision when the agents are clarified, controlled, synchronized. This is the real purpose of evolution: a set of perfect "agents," permanently formed and retained. Such a Man may obtain a body and leave it again at will as a mere incident in what to him is continuous life. His existence is Soul-existence. This is the heritage of every human being, but each has to struggle into his inheritance.

OUR MENTAL SPHERE

IT is simple that the two sides of a triangle form a sum greater than the third; that two tacks on a ship's course require more time and effort than straight sailing to the same point. Somehow or other we nearly all overlook this undeniable fact; we profess, and really mean, to follow the Path straightly, but give the lie to ourselves hourly.

Probably all Theosophists who have in some measure developed the power of self-observation have noted this: that if having reached a high point of understanding after intense study or concentration, our attention is wilfully or unwitting turned in a quite different direction, a certain phenomenon is experienced denoting the *inertia* of mental action. Say, turning from Theosophic study, we engage in the reading of cheap literature for a space, or in a purely personal conversation, or upon a business problem in which we allow to enter our purely personal wants and desires. Then as we attempt to resume study there is a definite, heavy, and sluggish resistance felt in the mind. To get back to where we were demands a measurable time.

The necessity of practising the Virtues is recognised by all Theosophists; but with most it is recognition from the viewpoint of religion rather than of wisdom—the subtle allurement of "being good" for the mere spiritual pleasure of feeling clean is not infrequently tainted with contempt for those not quite so pure. But he who truly essays his own self-evolution, soon finds that the Virtues form the most intricate, the most subtle, the most exactingly rigid of all Sciences; that their rules, implicit in the very constitution of the Universe, carry their own penalties for infraction. Not the least of those rules may be neglected, overlooked, or scouted.

In common conception the moral nature, like the mental, is divided into air-tight compartments. Like the millions able to believe simultaneously in Jehovah and evolution, Jehovah and justice, countless are they who believe that so long as a man is monetarily honest, materially generous with his resources, decent in his human relations, he is virtuous.

The human consciousness lives in the sphere of its intermingled perceptions—a sphere *between* the Ego and the physical man, where work those unseen powers that we know and deal with as

thought, will, and feeling and which we classify as pure or impure, moral or immoral, wise or stupid, and the like.

The man who separates his being into compartments where different laws are supposed to be able to rule without mutual reaction, is unconsciously but nevertheless definitely committing the "heresy of separateness" with regard to himself, by considering his principles to be separable and capable of mutual insulation. They are not so. Not only are they merely *aspects* of a single Power, but those aspects are each vulnerable to what goes on within others because of a common channel of communication—the individual consciousness. What we do not see is the unceasing osmosis of contents which goes on day and night between all parts of our nature. The man who makes wrong use of any power on any plane, is, so long as that condition remains uncorrected and unexpiated, unable to see anything anywhere quite straight. He cannot allow a staining of any of the layers of his perceptions, without a coloration and dulling of every ray of light which can reach him.

We may believe that we can sit through a "movie" of the popular type, stimulating our desire for sensation or worse, in the midst of an audience whose emanations interpenetrate our own state of mind; then attend a Theosophical meeting and learn what is there to be learned. We cannot. We may think that we can turn from the pages of *Light on the Path* to the pages of a newspaper or a novel and retain the redeeming impressions which any serious study of such books inevitably bring. We cannot. We may think that we can emerge from an atmosphere reached by a community of soul-effort, then engage in idle personal talk, and retain correct understanding of what was said, of its potential meanings. We cannot. We may think that we can close the day with light literature, with the reminiscent glow of an idle, however romantic, play; or with any other subversive emotion or impression, without destroying and blurring the ethereal images in which are concealed those instructions which come "in dreams and visions of the night." We cannot. We may think that we can drift an erratic course from vagary to vagary of Pseudo-"Teachers," yet "get something" in a real sense out of pure Theosophy upon our recurrent fleeting passages through its area of space. We cannot.

Now, by the exercise of a strong will operating from the basis of a great store of the Karma of Wisdom accumulated in past time, and by a progressive warping of the whole nature, a man

may go amazingly far on the path and still carry with him much vice—mental, moral, or physical. But as inevitably as night follows day, he will come to where the whole vast unbalance has to be rectified. Then, if successful in meeting the issue, still he has to face and rectify the distorted duties of the past, malformed through the neglect and abuse of his own nature, now swarming upon their astonished progenitor for their redemption. If he is not strong enough—well, we have but to consider attentively the history of the Theosophical Movement.

The rising generation in Theosophy has in its hands the priceless gift of an unhandled future, which its older members, some of them, would give much to receive. Does this mean that we should don sackcloth, immure ourselves, abandon all human contacts? United Lodges are not social organizations, but they and their schools and classes form points of spiritual contact about which may center and often do center, individual relationships of the deepest and sweetest, retaining the best and finest of all personal experiences, but based on eternalities and not on the ephemeral. In true Theosophical work, potential everywhere and in part realized, is a veritable *imperium in imperio* of society, the foundation of a new order of contact between persons and circumstances, right in the midst of Kali Yuga. If we attend to our Theosophical business and our Theosophical attitude of mind on all occasions, we will find ourselves spontaneously free of degrading and distracting social influences; or, if they come, we will not let them influence our natures. There is still literature, even fiction, not incompatible with spiritual verities; there is still drama through which shines soul reality; there is still in business a battlefield for the soul; there is still in marriage *Grihasta* wisdom for the wise. All we need is discrimination and steadiness of direction; they are to be had by careful and constant purification of our envelope of perceptions.

> Strive with thy thoughts unclean before they over-power thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will over-power and kill thee. Beware, Disciple, suffer not, e'en though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monster's presence.—*The Voice of the Silence.*

ANCIENT LANDMARKS

INDIA, "THE ALMA MATER"*

V

On Revelation

SRUTI means Revelation. Smriti results from remembrance of "what is heard," *i. e.,* Sruti. In the Western religions, both in modern Christianity and in its parent Judaism, Revelation connotes that which is revealed by God to his chosen Prophets. In Hinduism it does not mean that at all. By purity of life, study, and meditation the human soul becomes capable of hearing the Song of Life which Mother Nature chants in the Voice of the Silence; such highly evolved souls *repeat* in the language of words what is heard; that repetition is Sruti or Revelation. On the banks of the sacred rivers, in the heart of the living forests, wise ones heard by the soul what the Mahatmas and Nirmanakayas and Devas said and sang; they saw by the Soul what the "upholders of the universe" who are "the knowers of the essence of things" were doing by way of duty and of sacrifice; what they heard and saw they described and that faithful description is the Sruti. This is *not* the work of one or several isolated individuals, but is the great record of Truth made by checking, testing and verifying the work of each with that of all others and by centuries of experience.

The Sruti is composed of the Four Vedas. Occultism teaches that these were delivered by Primeval Sages on Lake Manasa-Sarovar beyond the Himalayas, tens of thousands of years ago.

It is, comparatively speaking, not important to argue out the exact era in which the Vedas were first transcribed, or subsequently arranged. The stages seem to be, first, the age when they were heard and remembered; second, the age when they were fully transcribed; and third, the age when they were rearranged till their present form was reached. H.P.B. says, "They are the most ancient as well as the most sacred of the Sanskrit works."

There exist to-day four Vedas: Rig, Yajur, Sama and Atharva. Whether or not the Vedas known to-day retain their Original Impulse and their Original Vision is doubtful; this, however, may be taken as certain, that the efficacy of even what exists does not consist in their surface-meaning, but in their correct chanting.

**Isis Unveiled,* II, 30.

Originally there were three classes of priests, learned and holy, Hotri, Adhvaryu, and Udgatri; the first used the Rig, the second the Yajur, and the third the Sama. The use of the fourth or Atharva Veda was confined to a few versed in the esotericism of the three.

The Hymns of the Rig Veda are highly philosophical and describe the processes of visible and invisible Nature and name the Presiding Genius over every such process. Even to-day by right repetition pure minds can understand the plan of action in Nature which is a Living Whole.

The Chants of the Sama Veda are songs of peace and praise which unveil the Powers and Potencies of that Living Nature; even to-day rightly sung they produce results.

The Rites of the Yajur Veda detail the performance of all sacrifices; why, where, when and how these rituals should be performed is taught. The real knowledge is mostly lost, for it rests on that Faith or Will which is so rare, and so even the intellectual understanding of what is meant and implied has become difficult. With the rise of Spiritual Knowledge, which strengthens Spiritual Will, the effective art of pure ritual will again become known—first in India, and then in the world.

The sacred incantations, formulas and aphorisms which cure all diseases, bodily, mental and moral, and also by which magical phenomena can be performed, are given in the fourth or Atharva Veda.

These four make the foundation of Sruti or Revelation, on which a majestic edifice stands.

Each Veda is divided into three parts: Mantras or Samhitas, Brahamanas and Aranyakas. Mantras are verses used as charms and made up of sounds of power. Samhita means collection. In each Veda there are verses of sound power, and all these as a collection are known as the Mantra Samhita of the Veda. They make majestic poetry addressed to the Devas and sing their glory. In days of old these Mantras were practically efficacious in their use. At present all recognize them to be mystical and powerful but the knowledge and their practical use are confined to the charmed circle of Mahatmas and Their disciples; but their mere repetition is very general and while people do not know how to use them they are aware because of tradition that a certain Mantra is meant to produce certain definite results. Their occult power, however, does not reside in the *words* but in the inflexion or accent given, and the

necessary sound originated thereby. Among very orthodox Brahamanas even to-day, there are a few who have acquired by heredity-osmosis the correct intonation and their automatic repetition is not altogether fruitless.

There is, however, an extended meaning which should be given to the institution of Mantra to understand fully all that this section of the four Vedas stands for. Every letter of the alphabet represents a Number, has a form and colour, besides a sound. In the Sanskrit alphabet there are forty-nine letters, each a number with a colour, sound and form, and each is representative of a hidden Power in Nature, of a Force of the invisible universe, called a Deva, a Shining One, a Resplendent God. Deva-Nagari is the name of the characters of the Sanskrit alphabet.

There are therefore Words of Power like Aum, Sat, Tat; or phrases and setences like the Gayatri. Thus to give an example of these words lit by and born of fire: Manu records that Prajapati milked from the Vedas three fiery words—Bhur from the Rig, Bhuvah from the Yajur, and Swar from the Sama. All three are creative potencies. The *Satapatha Brahamana* explains that they are "the three luminous essences" extracted from the Vedas through heat by Praja-patis, Progenitors. Brahmá uttered Bhur, and lo! the earth; Bhuvah, and thereupon materialized the firmament of Astral Light; Swar, and there was the Heaven of Ideation. It is said, and truly indeed, that Atharva-Veda yielded the fourth luminous essence and the word Mahar, but it is so purely magical that its very intonation cannot be even taught, but results from the purification of the lower triad in man.

Brahamanas are distinct from Mantras. They are authentic commentaries on those portions of the Vedas which were intended for the ritualistic use and guidance of the caste of Brahamanas, and include prayers. The real Brahamana caste (not the one of Census reports) is composed of men and women who are all twice-born, Dwijas, born in the Occult World, of the Race of the Deathless Ones, in the Home or Lodge of the Parentless—Anupadaka. Real Brahamanas are the Sons of the Fire Mist. The numbers of that Deathless Race were and are recruited from the races of men, which live and die. Time was when the institution of caste (Varna or colour) was real and was known and recognized; to-day it is real in process and operation, because it is a fact in Nature, but is unknown and unrecognized. In modern India, however, caste has become a corrupt and degrading superstition and Brahamanas,

lawyers, clerks or cooks, are no more twice-born than the most despised chandâla. These latter are known sometimes as those who eat the flesh of dogs, behind which also there is a mystic meaning. Now alas! most Hindus, though strict vegetarians on the physical plane, eat, metaphorically and metaphysically speaking, dog's flesh. The untouchable caste, the Pariah or Panchama, is really not only the one-sixth of the Indian people who are submerged and depressed from the socio-economic point of view; but from the inner and occult point of view most Hindus are black in colour (Varna) having polluted themselves with that which in our phrase is represented by "dog's flesh." Another graphic expression which is a metaphor is that the true Brahamana is the protector of the kine. Chapter after Chapter in the *Mahabharata* is devoted to the subject, but the modern Hindu, who is meticulous on the physical plane not to be cruel and who builds pinjra-pols where old animals are fed till they die, is not the protector of the kine in the *real* sense.

Now the Brahamana portion of the Vedas contains ceremonies and prayers which are efficacious only when performed or said by the real Brahamana—the dwija or twice-born. In the hands and on the lips of the ordinary temple-priest they are a farce, and worse than a farce. Millions superstitiously indulge in the second-hand performance of these ceremonies, and hope against hope that the purohit's lips are still capable in some kind of a way of charming the inflexible gods of justice who are also merciful! Thus we have in India the ludicrous superstitition, immoral and weakening, which is a variant of the laying on of hands by ordained priests of Roman and other Christian churches. The Brahamana priests' "apostolic succession" is more clever, nearer to the base of truth, from which all priest-caste have strayed, and so more dangerous, more glamorous.

Aranyakas are books for forest dwellers—"meditation in the forest." They were studied by holy hermits and sages endowed with great mystic powers. These were the Gymnosophists spoken of by Hellenic writers—"the air-clad" mendicants. Retiring into the forest they reach, through great austerities, superhuman knowledge and experience. The world famous Upanishads form part of the Aranyakas of the Vedas.

In addition to these three there are treatises on science and philosophy.

Shad Angani or *Vedangas*—Six Limbs, or Limbs of the Veda—may be said to be the complement of the Brahamana portion of

the Vedas. They consist of very condensed aphorisms called Sutras and commentaries on them. They deal with some *seventy* sciences classified under six main heads:

(A) Shiksha (Phonetics), (B) Kalpa (Rituals), (C) Vyakarana (Grammar), (D) Niruktam (Etymology), (E) Chhandah (Prosody), and (F) Jyotisham (Astrology).

It is not possible in this series to deal with the science lore of ancient India. Interested readers should turn to the *Positive Background of Hindu Sociology,* by Prof. Benoy Kumar Sarkar, which deals with geography, ethnology, mineralogy, botany, zoology, physiology, biology and mechanics; also to *The Positive Sciences of the Ancient Hindus,* by Sir Brajendranath Seal; then to *Hindu Chemistry,* by Sir P. C. Roy.

In the closing article we will examine in outline the six schools of Indian philosophy known as Shad Darshanani.

Ancient vs. Modern Thought

The ancient Initiates, who were followed more or less closely by all profane antiquity, meant by the term "ATOM," a Soul, a Genius or Angel, the first-born of the ever-concealed CAUSE of all causes; and in this sense their teachings become comprehensible. They claimed, as do their successors, the existence of Gods and Genii, angels or "demons," not outside, or independent of, the Universal *Plenum,* but within it. Only this *Plenum,* during the life-cycles, is infinite. They admitted and taught a good deal of that which modern Science teaches now—namely, the existence of a primordial "World-stuff or Cosmic Substance," from which worlds are formed, ever and eternally homogeneous, except during its periodic existence, when it differentiates its universal diffusion throughout infinite space; and the gradual formation of sidereal bodies from it. They taught the revolution of the Heavens, the Earth's rotation, the Heliocentric System, and the Atomic Vortices—Atoms—in reality Souls and intelligences. But those "Atomists" were spiritual, most trancendental, and philosophical Pantheists. It is not they who would have ever conceived, or dreamt that monstrous contrasted progeny, the nightmare of our modern civilized Race; namely—*inanimate* material, self-guiding atoms, on the one hand, and an extra-Cosmic God on the other.—*S.D. I. p. 569.*

THE SEED OF SELFLESSNESS

MARWYN, from birth possessed with an inordinate love for Heroes, longed to know what was the nature of that unseen Power of life which guides men to greatness? Was it a divine Voice speaking to the inner ear some words of a diviner Wisdom? Was it a Light shining within, and by its radiance lighting up the reasoning faculty in the man? And was it, perchance, the godlike gift of but a favoured few? Or did it abide in the secret place of every human heart? If so, when came it to birth? And how?

Marwyn's imagination was fed upon the deeds of mighty men. The lives of the Heroes of legendary lore struck a harmonious chord on the strings of his heart. Tales of tender sympathy, of noble condescension, of sacrifice for high ideals, always stirred in him depths of feeling beyond his present comprehension—curious and inexpressible, like glimpses into a veritable storehouse of accumulated fruits of works—far-off and vague, sometimes, like dim-remembered echoes of his own greatness in an unknown and distant Past; sometimes vivid and vital as realities of yesteryear or yesterday, revealing an undreamed inner splendour and strength. In the wake of these awe-inspiring revelations, a passion would sweep through Marwyn—irresistible as an all-consuming fire—an intense desire to rise to still greater glories, to win yet nobler victories, to realize mightier achievements. Invariably, the desire seemed to fashion itself into a firm, unvoiced determination to *fulfill* some intentioned, albeit yet unrecognized, office in the scheme of life.

Every lofty aspiration left its characteristic and indelible mark upon the true and enduring, hidden self. And earnest reflection —fittingly attended, in sacred silence—yielded its golden fruits, so that Marwyn thrilled with the keen delight of new discovery, as he divined the source of all knowledge to be within himself. Gaining that advance of spiritual perception, he rejoiced in a newer and far deeper appreciation of the True, the Good and the Beautiful, in whatever degree he was able to discern those essential qualities expressed in the countless finite facets of the infinite One Life. And he somehow knew that among Heroes, the great-souled men of all times, must exist a sure kinship. But the relation between those Heroes and himself, what was it?—he longed to know. And what claim had mankind upon those great ones, to whom deeds of

glory, valor and sacrifice were as natural actions? By what divine *ukase* came they at a particular time, and not at another? To an especial place or people, and to no other?

Delight, as also every other joyous and joy-producing quality, has its opposing aspect in nature. Between the many "pairs of opposites" each being is alternately drawn, from great heights to corresponding depths, rent in twain by conflicting forces, time without end, until he finds and owns the unmoving Centre which is the true abiding-place forevermore. Thus it was natural, on occasion, that Marwyn found himself in sore distress. He sorrowed because the Age of Heroes was no more. It was an Age of Transition. And what great Cause was there to champion at such a time?

Unmistakably, a period of Innovation had set in. A *new spirit* was abroad in the Land, unseen—like the leaven "hid in the three measures of meal"—working its miracle of change. What was *it?* Its penetrative, far-reaching Light seemed unstayed by anything, obstacles in its path breaking up and disappearing, as do ice floes in a great river at touch of the Sun's rays. Were not long-established customs and beliefs crumbling apace? Were not old rituals seen to be but corpses of a once living Truth? Were not the long-acknowledged keepers of the keys to the sanctuaries quarrelling among themselves, against each other's right to hold the rusted keys of Authority—to preserve awhile this or that sanctified mummy—to honor awhile this or that time-sanctioned relic? striving in dread alarm to escape the engulfing tide of Time in its onward sweep? Why came no Hero at this juncture to point a way out of the hopeless Chaos?—was the silent cry of Marwyn's heart. Gladly would he have joined himself to the Army of such an One.

Sorrow blinds the mind. Self-pity wears many a false-face. Beings are ceaselessly self-deceived.

Marwyn, anon, met with one-who-sorrowed-not. One who, in the midst of a busy life, labored tirelessly for others; whose only sorrow was that he had not more time in which to give more *of himself* to his suffering fellow-beings. Mild of manner, moderate of tastes, dutiful, free from fear, of tranquil mind, a stranger to pride, desiring nothing, calling nothing his own: he appeared "as nothing in the eyes of men." Because of affinities engendered in past lives, Marwyn was drawn to him, as are steel filings to a magnet.

In the course of speech, Marwyn's eager earnestness called forth from him-who-sorrowed-not many strangely interesting things. One

was the tradition of the Sacred Tribe of Heroes whose blesséd influence is ever at hand, for those who will. Forcing nothing, and favoring no one—race, nation or man—they work for the benefit of the whole in accordance with immutable, eternal, universal Law. Having in view the cyclic influences at any time prevailing—*and never before the proper time*—they impart a beneficent impulse in the republics of mankind, thus keeping spirituality alive among men in all parts of the world. Some of this Heroic tribe are not using bodies at all; others are actually using bodies in the world. They all know each other. Of them it was anciently written: "There is indeed in the terrestrial abode the sacred tribe of Heroes, who pay attention to mankind, and who are able to give them assistance even in the smallest concerns. This Heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature."

Marwyn dreamed a dream. He was seated on a narrow grass-grown embankment beside a silvery pond—made silvery by the light of the full moon reflected upon its smooth waters. Suddenly a ray of light, like a thread of flaming fire, shot down from the heavens, past him, into the water. Instinctively, he rose to look after it. And lo! the water and the earth-bed were permeable to his sight. He saw the light, or thread of flaming fire, penetrate to the heart of a seed implanted in the soil. Within the seed were contained perfectly-formed leaves, miniature shapes of the plant-to-be. It began to germinate, to swell, to expand. And having taken root in the earthy substance, the tender plant shot upward, struggling through the watery element—to the Light. When it reached the air, resting serenely upon the face of the water, it unfolded its latent bloom—a perfect blossom, white as purest snow. A gentle breeze swept over the pond and the flower swayed above the waters, its face turned heavenwards. As Marwyn looked at it again he beheld the calm, kindly face of him-who-sorrowed-not; a gleam, as of fire, in his clear, un-moving eyes. The eyes . . . Marwyn awakened from the dream.

Dreams at all times correspond with exactitude to the moral nature of the dreamer and his cohesion and affirmation of that moral nature in the stream of his daily thought and action. There are seven great classes or subdivisions of dreams, and as many ways or methods by which the dreamer may interpret his every dream. Thus oftentimes the true, inner meaning is darkly veiled and does not at once become apparent.

Meanwhile, Marwyn lent an ear to an exciting rumor that was

artfully spread abroad. It created confusion in his understanding. Abandoning his natural duties, he set out to another land to assume the duties of another. Perchance he would thus himself become a Hero?—a saviour of men? This rare opportunity to stand at the helm, was it not the result of his superior wisdom? This quickness to judge of the duties of another, was it not proof-positive of his infallibility of judgment? Perchance he, himself, was the Hero at this juncture? Why not?

Desire beclouds spiritual perception. The highest aspirations for the welfare of humanity become tainted with selfishness if, in the mind of the philanthropist there lurks the shadow of desire for self-benefit or a tendency to do injustice, even when these exist unconsciously to himself. *The real test of a man is his motive,* which is not seen, nor do his acts always represent it. It is hidden deep within, and by that hidden motive is a man judged. Under a phase of the one immutable Law, the man-plant is made to yield up and unfold all its latent and unsuspected potentialities—its blossoms and its poison-stuff.

Marwyn had not been coerced by him-who-sorrowed-not, nor was he now constrained. For all creatures act according to their natures; what, then, will restraint from outside effect?

But, alas, the land for which Marwyn set out was far-distant. It might as well have been located on the hidden side of the moon. His faltering steps grew heavy, less and less steady. A dark and threatening shadow fell from his own heart upon his Path. . . . He remembered no more. He lay exhausted, bruised, bleeding.

Came a good Samaritan by the way, and rendered gentle service. His tender sympathy left its healing traces. And Marwyn's gratitude cleared his inner perception. Retracing his steps, Marwyn was more and more humbled as he perceived the unselfish deeds among the least of men. One, a stranger, taking no thought of self, shared with Marwyn a last morsel of food. Another, wrongfully accused, showed a courageous endurance of personal injustice, and of him it was said "no one ever heard him condemn another." Others, too numerous to count, were working each in his own way to defend and help the defenseless and the helpless. Still others, uncomplaining, were fulfilling the duties obligated by nature, however imperfectly or faultily—for all human acts are involved in faults, as the fire is wrapped in smoke. Many making sacrifice for their highest ideals, seeking no personal reward, and many in constant struggle against their lower nature, while practicing charity to the weaknesses of others.

Marwyn's love for Heroes naturally deepened and broadened. He learned to look for the heroic—and to recognize it—as it was manifested in the commonplace concerns of daily life. For the Principle of heroic action never alters. It is natural and spontaneous consideration for others. It is the Seed of Selflessness implanted in every human heart.

Returned to the point of departure, Marwyn again had speech with him-who-sorrowed-not. He looked the same, yet not the same. But Marwyn no longer judged by appearances—having touched the Real in himself. By the similitude found within, he sought the Real—the one essence—in all things and beings whether they seemed good or evil.

Tales of tender sympathy, of noble condescension, of sacrifice for high ideals still touched Marwyn's heart-strings. But he came to know that diviner sympathy—compassion; the light of everlasting right, and fitness of all things. He now recognized that nobler condescension whereby the Heroes of all time become in all things like unto their younger brothers, that they may be the better able to help and teach them. He understood the grand sacrifice necessary for the realization of that highest Ideal—Universal Brotherhood; the sacrifice of the life personal, for Life Eternal.

ON BEING HELPFUL

If one really desires the consciousness of power, let him get squarely on the side of truth; sink himself in its service; be as impersonal as truth itself; condemn no one; encourage every one; help where he can as though he helped not; give public credit to every helper, and seek no credit himself; and he will not only have the consciousness of being helpful, but he will be saved the humiliation of being envied. It requires a strong, self-centred soul to persist in this line of work. We are so hungry for praise, so greedy for reward. We are so envious if another receives praise, or is rewarded more than we think he deserves. This is because we have so little confidence in ourselves; so little unselfish love for truth; so little trust in the Master of the vineyard. He who works for no reward, who would be content without it, finding his reward in his work, knows nevertheless that he cannot avoid it if he would. He feels it in the air; and when he knows that he has deserved it, lo! it is already with him. He casts his reward at the feet of truth, and again enters her service uplifted, encouraged, inspired.—*Harij.*

THE MANTLE OF THE PROPHET

THERE is a profound pathos as well as a profound understanding of human nature in the writings of H. P. Blavatsky, as in those of all other Great Teachers. Their understanding of human nature springs from their knowledge of the Divine nature hidden, ignored, covered over in every man. Their sympathy with all men springs from this Divinity which moves them, not merely to compassion, to helpless pity for the world of deluded mortals, but to unceasing active efforts in our behalf. The pathos lies in the fact that these efforts are of so little avail; what is infinitely worse, in the fact that their every effort for human amelioration opens the door for the recrudescence of the very ills they seek to cure.

With this in mind, let Theosophists read the two prefaces in *Isis Unveiled,* the preface to the *Secret Doctrine,* the preface and the closing section of *The Key To Theosophy.* It is not a long lecture—an hour will suffice for the mental apprehension. Then let the sincere Theosophist ponder their three immediate applications: (*a*) to the past efforts of any and all Great Souls, and the ensuing results of those efforts as utilized by their followers; (*b*) to the present effort, inaugurated by H.P.B., and the results which have followed the use made by her followers of the material provided by her; (*c*) finally, and most important of all, let the sincere Theosophist reflect on the use made by himself of the material supplied by the past and present history of the Theosophical Movement.

Has that use in sober fact brought him any nearer to our Elder brothers, the Masters of Wisdom? Has that use brought him into any closer because more understanding sympathy with Their younger brothers, our fellow human beings? If our use of the precious Karma which has brought us within the sphere of influence of the Theosophical Movement has not enabled us to ask and to answer affirmatively these two questions, we need not despair, we should not fall into despondency, but we should inquire into it. If we do that, we will learn something at first hand concerning human nature in ourselves, and thus gain some understanding, through the lesson provided by our own failure, of the common failure of human nature in our fellows. By this, we shall have taken one step nearer to Universal Brotherhood, hence to the Brotherhood of Masters as well as the brotherhood of mankind;

our tendency to fault-finding, to blame, and hence to condemnation, whether of ourself or of another, will be by so much hewn at with "the strong axe of dispassion." Dispassion, we forget, must in every case precede compassion, which is Intuition—*individual* Buddhi.

If, on the other hand, we can, or do, say to ourselves that our study and application of the Wisdom-Religion have brought some appreciation of what the nature and powers of the Masters are, some reverence in our hearts, the desire to draw as near to Them as possible—then surely we shall be thinking far more of Brotherhood than of the "Brothers;" we shall be far more concerned with the welfare of Humanity than with our own "progress;" we shall be confirmed in the truly Spiritual Knowledge that the welfare of Humanity depends not alone on the Teacher, but equally on the Student; depends not alone on the Teaching, but on the use made of that teaching by those who have asked for and received it. We shall not need be told by anyone soever that no Teaching is of any use to one who will not apply it; that no Teacher is of any value to one who will not emulate the great Example set; that no Association, whether of Masters or of men, can profit us, save as such association inspires and facilitates mental and moral Education. Mental and moral education is but another expression for Self-knowledge and Self-reliance.

We associate Will with the idea of power over others; we associate Knowledge with the idea of others serving us. These two ideas are false: they are the ideas which feed and bolster the inevitable corollary of God and man; of Ruler and ruled; of Leader and follower; of Masters as *privileged* Beings who, themselves exempt from Law, can bestow Knowledge and inject Will into those whom they favor, or withhold them from those who reject their authority; of Master as a human God who can appoint his divine officers, send his direct agents on earth from time to time, and in the interval establish a Successor and Succession within which lies the path to power, to glory, to bliss, and to participation in the emoluments of the divine hierarchy.

All this is the polar antithesis of the doctrine that man is a Soul; that his progress is through self-induced and self-devised efforts; that Masters are what They are, and we are what we are, under the Law of Karma and Reincarnation; that these doctrines "admit *no* privileges in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations."

Observed in the light of this, which H.P.B. calls "the *pivotal* doctrine of the Esoteric philosophy," how many societies which call themselves theosophical, how many of those who call themselves teachers, initiates, successors, and whatnot—how many of them can pass inspection in the light of the Cause they profess to serve?

"By their fruits shall ye know them" is an old saying, worthy of more than the lip-service which all pay it. The fruits of H.P.B. are in her work while living, in her writings now that she has passed beyond our ken. The state of the Movement shows the *use* her followers have made of her mission and her message.

The lessons, the unlearned lessons of life, press home on every being and on every man, but on none more than on the sincere Theosophist whose desire is to learn the solution of the great mystery of good and evil in himself so as to be the better able to assist all other men in their efforts. That desire has to be nourished by efforts for the good of others, but it has to be guided by the monitor within, not by any outside authority, leader, or teacher. They may all serve, and should serve, as examples in what to do and in what to avoid, but the human tendency is to substitute an interpreter and his interpretation for self-induced and self-devised *application* of Theosophy to all the problems of life that confront us.

All have the books, or can easily procure them, in which the teachings of H.P.B. and her Masters are recorded for our benefit—for our practical use. In nothing has she given a greater example or shown more wisdom than in her statement that when any question or problem arises we are to do our utmost to see for ourselves, in the direct light of Theosophy, what is our duty. This is the door, and the only door, to intuition and self-reliance. If sincere Theosophists in every society were to do this, all would quickly become *theosophical* societies, the barriers would be burned away, and that union which is vainly sought would be restored. "Be Theosophists, work for Theosophy." This is the problem before every Theosophist. Its solution depends neither on any Master nor on any society, but on each individual Theosophist in no matter what condition or organization.

STUDIES IN REINCARNATION

VIII

Racial Cycles

At the time the *Ocean of Theosophy* was published, three views of population were generally held. One, that a race is an immortal entity. Another, that all races of the globe are increasing at the same rate as those of the Westerners. Third, that the human race as a whole is a comparatively new development on the planet, and that its then numbers are the greatest ever known. It was taken for granted that expansion would proceed at a mathematical rate until the globe could no longer support the drafts made on it for sustenance.

This latter fallacy roused great alarm, and in the hands of Malthus, led to the doctrine of "birth control." Malthus, a clergyman, held that the future welfare of the race depended upon a slackening of the population increase by self-control in marriage. This idea was speedily taken up by more scientific thinkers who pointed out that Malthus' näive idea of *modus operandi* was quite unnecessary; that science had provided means to the same end which allowed of a continuance of comfortable sensuality. At the present day "birth control" is winked at if not encouraged in most Western nations, though no one is now concerned about world overcrowding.

In point of fact, however, it is a curious karmic study to note that it has had but little influence on population other than would have been supplied by some other means or simply by a natural decrease in fertility. In other words, the birth rate has been reduced by its use in Western nations; yet the countries which have not used it have shown commensurate decreases; and mathematical curves of population which were worked out many years ago without reference to the practice show the same *law* as though "birth-control" had never been discovered.

Before analyzing the typical growth curve—*which shows that a population is a living, mortal, biological entity as much as is a human body*—let us examine the latest figures available. According to the Bureau of Vital Statistics, the births in California fell off nearly 2000 in 1929; for the nation, 3.6%. In Los Angeles the birth-rate decreased 40% in the five years prior to 1929, reaching the lowest in ten years.[1] The bureau of education at Washing-

---

[1]City Health Department.

ton announces that in 1920 there were 4,320,000 children in first grade at school. In 1926, in spite of a population increase of 10%, there were only 4,000,000. In other words, the lowering in the number of children born per year was equal to the population of a good-sized city. At this rate, in 75 years, there would be no more births, and in 150 years no population left! This of course is a temporary break in the smooth curve of growth, and due, perhaps to the fact that birth control became particularly popular during those years, as it is now. Now during that identical time, the birth rates of Russia and India rose at an alarming speed. The population of India rose by 30,000,000. The Russians are now increasing at the rate of 3,500,000 per year, faster than any other country in the world in proportion to population. What is the cause? Can we see no connection between a falling birth rate, due to artificial practices, among the Western Aryans, and an unexplained increase in other Aryan stocks? *An Ego of Aryan Skandhas cannot find incarnation in another race; but if forced out of one Karmic line it must enter another.* Thus, if an Ego is due to incarnate in a certain racial stock, and is prevented by deliberate action, it must find the next best fitted place in another of the same blood. One wonders what the sleek, self-satisfied American woman, who refuses to bear children for her own social convenience, would say to her *true* Karmic offspring toiling in the muck and filth of Hindu fields, or laboring upon Russian steppes? It is a speculation worth her consideration; along with the Karmic consequences which must accrue to herself as a result thereof.

What is true of America is true of other Aryan nations also, though probably far more as a result of *natural* decline. The American birth-rate has been decreasing since 1880, a large part of her population increase being due to immigration which is now practically stopped. A stationary population is expected ere long.[2]

In spite of Governmental efforts to the contrary, the most fertile country of Europe, Italy, is following the same trend. In many of her cities not only the birth-rate, but the population, is declining.[3] In Germany, the excess of births over deaths is half that of the times before the war. The average present birth rate is 10% too low to preserve the present population.[4] The Government of Portugal has been worried over the decreasing birth rate.[5] There has been a continuous fall in the birth rate of London since 1921. The rate in England and Wales is now the lowest on record, and

---

[2]*Literary Digest,* September 15, 1928.
[3]*Los Angeles Times,* Jan. 27, 1930; *Literary Digest,* September 8, 1928.
[4]*Science,* October 4, 1929. [5]*Los Angeles Examiner,* September 24, 1930.

births and deaths are nearly equal. In the last quarter of 1929 these regions actually *lost* 14,112, as against an increase of 31,611 at a corresponding time in the previous year.[6] As to lesser races, a sociological census is being conducted in New Guinea to determine and counteract the causes of depopulation which have been working in that country.[7]

All this has led to some serious general considerations. The Health Section of the League of Nations predicts that the population pressure in western and central Europe will have ceased in twenty years.[8] Prof. Ezra Bowen thinks that the present population growth is so slow as to need explaining. Why, he asks, do populations increase at all? And why don't they increase more rapidly?[9]

The statistician of the Metropolitan Life Insurance Company remarks that the chief characteristic of the European populations during the last decade is "a precipitate decline in fertility."[10] Dr. Wilhelm Ropke says that it is a problem, the "international birth strike" being one of the gravest menaces of the day. Most people, he says, think the world to be over-populated; whereas the next phase of history will be an actual diminution.[11] Prof. Wm. Ogburn says that the Slavic races will cease their rapid increase with the use of birth control, though they and the Orientals are now increasing. On the whole, an actually declining world population is a possibility.[12] Prof. E. M. East, of Harvard, calculates that in the year 2500 the population of the world will be about 3500 millions, or twice what it is now, and that from then on there should be little increase. Prof. Crew, of the University of Edinburgh, says that there is nothing alarming or ominous in the decline. It is, he says, merely the sign of the approaching end of a growth cycle, and the growth of every living thing follows the same law.[13] Prof. Fay-Cooper Cole, of Chicago, says that in the light of history, claims to racial superiority are folly. Races succeed each other, decline, and die out, and none is exempt from the law.[14]

It has been long recognized that population growth followed roughly the form of a logistic, or "ogee" curve. The form of this shows a relatively slow rise at the beginning of the civilization, followed by a rapid and rather prolonged increase. This slackens

---

[6] *Los Angeles Examiner,* Sept. 15, 1929; *Los Angeles Times,* Jan. 25, 1930; *Science,* Dec. 14, 1928.
[7] *Science,* Sept. 20, 1929.
[8] *Science,* Nov. 16, 1928.
[9] *Scientific Monthly,* Sept. 1929.
[10] *New York Times,* Sept. 14, 1930.
[11] *Literary Digest,* Jan. 31, 1931.
[12] *Scientific Monthly,* April, 1931.
[13] *Manchester Guardian Weekly,* Aug. 3, 1928
[14] *Literary Digest,* Aug. 2, 1930.

and by degrees the increase ceases, after which the population is stationary for an indefinite period. Few races have been studied throughout their cycle; some appear in history in the initial stages; others in the stationary period, and some in the declining days. It would seem that history is to furnish us shortly with numerous samples of the latter.

Upon the basis of the 1910 census in America, the curve for the United States was calculated by Drs. Raymond Pearl and Lowell J. Reed.[15] It was vindicated by the succeeding censuses. It shows a limiting population for the United States of 197.27 millions; that 1930 was the beginning of the end of a period of rapid growth, and that about 1975 the decrease in growth will be rapid and definite. In 2100 growth will have become stationary. We must forego a consideration of the drastic social changes which will follow the cessation of growth in a people whose entire industrial system is based upon a constant increase, and deal with the underlying law, which W. Q. Judge gives as follows:

> The economy of Nature will not permit the physical race to suddenly fade away, and so in the real order of evolution other and less progressed Egos come in and use the forms provided, keeping up the production of new bodies, but less and less in number each century. These lower Egos are not able to keep up to the limit of the capacity of the congeries of energies left by the other Egos, and so while the new set gains as much experience as is possible the race in time dies out after passing through its decay. This is the explanation of what we may call descending savagery, and no other theory will meet the facts. It has been sometimes thought by ethnologists that the more civilized races kill off the others, but the fact is that in consequence of the great difference between the Egos inhabiting the old race body and the energy of that body itself, the females begin to be sterile, and thus slowly but surely the number of deaths exceed the births. . . . *(Ocean of Theosophy, 85).*

Now this involves certain consequences as to the mental and psychic natures of races. Falling races are ensouled by lower and lower types. Conversely, rising races would be inhabited by a constantly changing stream. The remarkable increase in the intelligence of American children for many decades has been noticeable. Dean Herbert E. Hawkes, of Columbia, found that nearly half of the entering class of 1928 were ahead of the ordinary program of freshman studies.[16] In order to avoid injury to their development they had to be set to more advanced work. In California "problem

---

[15] *Science,* Oct. 17, 1930.
[16] *Literary Digest,* Nov. 16, 1929.

children" in the schools consist as much of precocious children as of backward ones.

In any and all cases the race must run its cycle, flourish, and die. The average life of a civilization has been found to run from 1300 to 1500 years—*the incarnation cycle of the individual,* as set forth in Theosophy long before the civilization cycle was scientifically discovered.

Now the United States is forming a family race, which in turn will develop a new sub-race; the Sixth of the Aryan, or Fifth, Root Race. Peculiar emphasis is placed upon that coming sub-race. Why? According to the law of analogy the roots of a major Race lie in the heart of a corresponding sub-race. In other words, we American fore-runners of the Sixth sub-race will be the direct physical ancestors of the Sixth Root-Race.

Meanwhile the present European—and the present American—races will have disappeared, except for degenerate fragments, in some 16,000 years more; but the mother-stock of the Aryan race, resident in India, will live until the end of the last sub-race of its kind, which will long overlap the great and at present inconceivable Sixth Root-Race. That mother stock will rise and fall with its daughters in succession.

A Mahatma states that of all the extant races it alone will rise again to its old heights of glory. There is a significant connection between the present ferment in India, and the fact that America is entering upon a wholly new era of her civilization. America is a spiritual colony of India; of *ancient* India and of the unknown ones within her who still represent her enduring Soul. America is about to build a new order of the ages upon the ancient truths, as yet half-felt. And like a dutiful daughter, seeing her Dharma even though dimly, has already set about raising her mother from her lowly estate, with the riches of spiritual experience gained on new and clean soil.

The reader may have wondered at our frequent use of Mr. Judge's explanations, rather than the more imposing periods of the *Secret Doctrine.* Judge, said H. P. Blavatsky, is the link, the antaskarana, between the Indian and the American spiritual minds, the Manases. He was Irish-American outside; and as some more than suspect, Indian inside. He was the vital germ of the *inner, spiritual* race which has to be established on American soil. Without the fulfillment and completion of his work, without full recognition of his nature, the new order in America would, and still could, die in the birth.

YOUTH-COMPANIONS' FORUM

HOW *can one tell what caused a disease when Karma has so many ramifications?*

(*a*) This question pre-supposes that the operation of Karmic law is very complex—this is true. The word Karma essentially means action. All action is complex, depending on the actor's fund of experience, inner attitude and the environmental conditions. It must also be remembered that action includes both the initial cause and the effect, the effect being but another view of the act from a different standpoint of time. Since Karma works on three planes, as causes and effects, a very complicated result indeed may be produced. As for judging that particular class of Karmic effects —bodily and psychic diseases—it is impossible unless one has considerable knowledge of similar causes and similar effects. What man has studied the causes of diseases planted in previous lives? What man knows whether a present bodily disease was caused by a present mental outlook or a past crime? What man knows whether a present psychic disease is the result of our arrested effect that would have worked on the physical plane, or whether it was caused by a misuse of the psychic principle in the remote past? These are questions that those of the boundless vision alone can answer.

(*b*) It is impossible for us at our present stage to look back to past incarnations and see just what thoughts and actions brought about present conditions. However, action on the mental plane, or any other, works out its results finally on the physical plane. That is the final stage, and we say that Karma is working down and out. We can judge for ourselves by correspondence and analogy what was the higher cause whose result we see in our diseased bodies. A physical disease, nevertheless, always has a physical cause in the present body, no matter what the antecedent mental and psychical causes. For instance, a child is born into a family that has an hereditary tendency to tuberculosis. The child is not born tuberculous, but, unless removed from the infected environment, his body, with Karmic tendencies toward the hereditary weakness, will doubtless contract the disease. Another example is cancer. No one knows what causes it, but it is believed that the presence of foreign matter in the blood stream, such as is introduced by the serums of vaccination, helps to bring it about. That would be a physical cause.

What are astral diseases, and is it possible to cure them?

(*a*) The philosophy teaches that there is no miracle. Everything that happens is the result of law—eternal, immutable, ever-active. This law is absolute and universal in its action, and works in every department of nature and man. In nature it operates as the law of action and reaction; in man it operates as the ethical law of causation. "Whatsoever a man soweth, that shall he also reap." According to the doctrine of Reincarnation and Karma, man as he is today is the result of all his past experiences in prior lives, and the result is manifested in his mental, moral or psychic, and physical states. The three principles needed in action are mind, feeling and will—the motive of the action is found in the principle that energized the action; hence an astral disease would have its root in the psychic principle and would be due to the misuse of that principle. Astral diseases consist of nervous disorders, epilepsy, St. Vitus dance, hysteria, insanity and congenital idiocy. Congenital idiocy, generally speaking, is incurable, due to the fact that the connection between Manas, the Thinker, and his brain instrument has been severed. Insanity due to overstrain or study may be cured, though it is usually a long process. The same holds true with deep-seated nervous troubles. The real cure for such diseases is to be found in the doctrines of a true philosophy rather than in medical science. That philosophy is found in Theosophy, for its doctrines are based on the eternal verities, or the unchanging facts in nature; it establishes a true basis for thought and action; it enables one to pierce through the effect and discover underlying causes, and thus makes for real health in future lives.

(*b*) The astral body is composed of physical matter, although matter of a much finer state than we can perceive with our present development of faculties. The astral body is the pattern body, so all diseases would necessarily be astral before they show physically. Any extraordinary development of astral sources of power such as shown by mediums, it seems to me, would be an astral disease. The only real cure would seem to be to live a normal, unselfish life—to live to benefit mankind without exploitation of those powers, or the attempt to develop them for selfish purposes. Just as the astral stage precedes the physical, and survives it, whether for good or ill, so the mental precedes and survives the astral.

Is it sensible just to let Karma take its course when you are sick?

Certainly not: Karma is not "fate"; Man is the maker of his own destiny. He has the power to set in motion counteracting causes. If you saw a child drowning and you could swim, would

you "just let Karma take its course," and stand idly by? Well, hardly. Just so in the case of sickness; take the best physical means possible to cure the physical ailment. It takes quite a while to get into incarnation, and then a great deal of our time is consumed in training the body, in eating, sleeping, earning a livelihood, so we have little time enough left to concentrate on matters of the soul. Would it not seem the wisest thing to do our best to keep our bodies in good working order so that we might do more work?

Suppose your family had the heredity of insanity and you escaped it in this life. Would you come back into another family where insanity exists?

We of necessity repeat an experience again and again, in this life or some other, until we have learned the lesson. It is not necessary to be insane to learn the lesson taught! In fact, the sane person is the only one fit to judge of insanity, for no insane man thinks that he is so: he considers the rest of the world queer, and himself the only sane factor in it. If, born into a family heredity of insanity without ourselves being insane, we could dispassionately judge the causes of insanity and see what lack of self-control in anger or any other indulgence leads to, we should have learned the lesson. Just passing through an experience is no guarantee of the lesson having been learned; seeing its *significance,* only, is of lasting benefit. In the case asked about, is it not evident that the Ego incarnated in the given family, not because it had the taint of insanity, but in spite of it, and for other reasons—or he would himself contract the disease.

The "Three Witnesses"

Buddhi (the *Anandamaya sheath*) is but a mirror which *reflects* absolute bliss; and, moreover, *that reflection* itself is yet not free from ignorance, and is *not* the Supreme Spirit, being subject to conditions, being a spiritual modification of Prakriti, and an effect; *Atma* alone is the one real and eternal substratum of all—the essence and absolute knowledge—the *Kshetragna.* It is called in the Esoteric philosophy "the One Witness," and, while it rests in Devachan, is referred to as "the Three Witnesses to Karma."—*S.D.* I, 570-1.

SCIENCE AND THE SECRET DOCTRINE

XXX.

> Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. . . . The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology. . . . It hardly seems possible that science can disguise from itself much longer . . . that things that have life are living things, whether they be atoms or planets. (*Secret Doctrine,* 1888, I, 49). The matter-moving Nous, the animating Soul, immanent in every atom, manifested in man, latent in the stone, has different degrees of power. (I, 51). . . . Electricity, the ONE life at the upper rung of Being, and Astral Fluid, the Athanor of the Alchemists, at its lowest; GOD and DEVIL, GOOD and EVIL. (I, 81). . . . the Astral Light of Eliphas Lévi; the nerve-aura and the fluid of the magnetists; the *od* of the Reichenbach; the *Psychod* and ectenic force of Thury; the psychic force of Sergeant Cox, and the atmospheric magnetism of some naturalists; galvanism; and finally, electricity—all these are but various names for many different manifestations or effects of the same mysterious, all-pervading cause, the Greek *Archeus*" . . . it is all this and much more. (I, 338).

STRANGELY and unfortunately, the "liberation from anthropomorphic theology" is as yet external and formal only; even the observant Theosophist being disquieted at sundry uprisings of the "Personal God Idea"—the true Proteus of the animal mind—in himself. The materialist is still worse bound. What do we mean?

Let us glance at the two great official schools of biological thought. Mechanism—or materialism—holds that all human forces, powers, perceptions, are mechanical functions of the matter composing our forms, and which in itself differs not at all from that encased in the smoothly frigid bosom of the stone. In other words, a human thought does not differ in kind from the internal molecular motions of the aforesaid stone. In postulating this, the hopeful wight who thus thinks to have encompassed the mysteries of the universe in a thimble forgets that by this, his own showing, conscious phenomena may occur in *any* object, obscured to our view only by the lack of a suitable mechanism of expression. This is *pantheism,* a greater horror even than Jehovah to the materialist. The effect of the "God idea" is evident in the fact

that he has separated consciousness from matter as *an attribute* in the same way that the religionist separates Deity from matter and sets it outside the cosmos.

Vitalism, the minority opposition in biology, considers matter to be inert; but in the case of "organized matter" inserts into it some postulated form of metaphysical consciousness. The specter of "God" is here visible in the assumption that matter can exist without a consciousness-principle in itself, that consciousness can exist without substance. Both schools are mired in fathomless contradictions and baseless assumptions. Yet in science itself there is all the necessary information—given but one slender key which it does not seem able to find for itself.

Curiously, it seems to be the physicist rather than the biologist upon whom the light is dawning. Prof. W. F. G. Swann[1] says that certain general aspects of things which appear to his school to be fundamental, do not appear so to the biologist.

> This is particularly the case in these days when the physicist has become humbled in the matter of materialistic dogma by his endeavors to understand the actions of the most capricious thing in all nature, not excepting the things which live, nor even the female sex thereof, by his endeavor to understand the atom.

He then points out the "step by step" manner in which matter seems to rise to the state called "living."

> Thus, many chemical reactions which take place in the non-living protoplasm occur with increased velocity in the otherwise indistinguishable living protoplasm.
>
> Again, while osmosis is not a phenomenon peculiar to the living state, the osmotic properties of the cell membranes are profoundly modified when the cell is living.
>
> In this class of phenomena it remains to be definitely proved as to whether we need invoke any principles other than complexity of chemical or physical structure to account for the apparently special characteristics of living matter.
>
> Finally, we have the third class, if indeed there be such a class, which comprises those phenomena of life which require a definite appeal to a wider system of laws than those comprised under chemical or physical laws in the ordinary sense of the words.

Thereafter he deals at some length with the multitudinous uncertainties which bedevil scientific observation and experiment, the many ways in which real phenomena may exist yet be inconceivable to our intellects; and concludes with a full step over into the regions of the occult:

---

[1] *Science*, Nov. 2, 1928.

> It is by no means as fantastic as might appear to suppose that the elements peculiar to life exist at all times but in relatively insignificant amount in so-called non-living matter, so that in the sense in which we may associate life with the discontinuities of which I have spoken we may, perhaps, on rare occasions find a chunk of copper which is, in a certain sense, for an instant, alive. . . .
>
> And so the fact that vital phenomena do not make themselves immediately evident in so-called non-living matter is no criterion as to the certainty of their complete absence. It is, in fact, not inconceivable that the existence of completely non-living matter as such would be unstable, and that the living activity might increase, perhaps slowly at first, but possibly at an increasing rate, until, at any rate in the presence of suitable conditions and environment, it finally attained a steady state in which there was a definite equilibrium between the living and the non-living matter.

Dr. Eugene Bleuler, of the University of Zurich[2] remarks that the body is an organism composed of many individual cells, each a conscious part of a conscious whole. The interrelation between body and mind, he says, is so complex that it is impossible to differentiate between the spiritual and the physical. Medical men, he warns, are constantly revising their theories and opinions.

Now if Drs. Bleuler and Swann were to coalesce their observations and opinions, merging the "step by step" classification of biological action with the complexity of "conscious cells," *the hierarchical nature of the human being would stand forth.* For in him are all those steps, and from them are produced the peculiarities of his conscious estate. In the minerals of the bones are those processes *externally* indistinguishable from those of the stone; *but which contribute to human consciousness did we but recognize the fact.*

In the involuntary processes of digestion and the like—man's vegetable nature—are those "chemical reactions of non-living protoplasm" which occur with "increased velocity" in the "otherwise indistinguishable living protoplasm." *And they also contribute to the mind of man.* Among them are particularly to be counted the osmotic phenomena—that is, the actions having to do with the passage of substances through membraneous partitions. But certainly "complexity of chemical or physical structure" can do no more than give opportunity of expression to *what was inherent* in *the substance to begin with.*

When we come to the "third class"—indeed the "wider system of laws" is to be found in Theosophy only. For in particular, is

---

[2]*New York Times,* Dec. 4, 1929.

not the prime mystery of all, the *integrating consciousness* which brings together the harvest of all this life and sub-life in a single stream of will and perception? We can by taking thought analyze one by one the emotions and ideas arising from the different planes of our nature, physical, hyper-physical, and metaphysical. By process of elimination, then, do we not necessarily arrive at something dissociable from all experiences whatever? Theosophists know what that is.

Few developments have been more interesting than those of which Dr. Chas. B. Lipman's experiments are typical.[3] Dr. Lipman has formed artificial bacteria resembling life cells in every detail—except, perhaps, that of reproduction. From this he concludes that "life" may originally have arisen from crystallization of a colloid or "some complex substance." Now if by "life" he means certain classification of actions, he is right. But in Theosophical terminology, life is absolute and cannot "arise" save in the sense of reaching visible expression. *Under what influence,* we would ask him, have certain infinitesimal parts of matter risen to the expression he calls "life," while leaving the rest inert? *He must admit that it did not so rise under his hands except under the planned impulse of a very keen intelligence.* Insofar as his intelligence has succeeded in *entering matter* has he succeeded in creating those beings of which H. P. Blavatsky said: "The 'homunculi' of Paracelsus are a fact in occultism and may become one in science some day."

When science shall come to see that intelligence may enter visible matter *from within* as well as from without, having previously existed in forms of substance not yet known to science but sometimes suspected, then will the whole root of biological evolution become discernible to it.

Meantime what is the *link* between the two aspects of Unity—consciousness and substance—which permits the one to operate upon the other in various degrees? It is Fohat, above spoken of under other names, and whose best-known phase on our plane is electricity. Even the discovery of "nervous electricity," which was spoken of by H. P. B., has for some time been made.[4]

Dr. E. D. Darian, of Cambridge, England, describes the results of recent investigations in vacuum-tube amplifiers applicable to human nerves. The impulses, he says, prove to be like those which carry speech along a telephone wire. The strength or weak-

---

[3] *New York Telegram,* March 24, 1930.
[4] *The Week's Science,* December 17, 1928.

ness of a sensation depends on the number of impulses traversing a nerve each second—apparently not on the *mass* of the impulses. This is curiously like the results of the experiments with atoms which have of late years upset the old "planetary electron" theory; for there it developed that the effects of light-rays also depended upon frequency, or rate of vibration.

Dr. W. J. V. Osterhout[5] finds similar electrical variations in the cells of the water-plant "Nitella," thus confirming again Dr. Chunder Bose's experiments on the universality of vital phenomena.

That the *manifestations* of life are electro-magnetic is thus generally admitted. That light, electricity, and electromagnetism are insolubly bound together, has been a truism in science for a good many years. A cross-connection between life, light, and electricity, is rapidly becoming rationalized. Dr. G. Wolff[6] reports two species of butterflies whose wings can be photographed in the dark, owing to internal radiations. He is puzzled as to the cause, and as to why the phenomenon seems limited to these two species. However, it is more widely distributed than that. Dr. Giocondo Protti, of Venice, Italy, says that the blood is radioactive, giving off rays similar to ultra-violet light, resembling those emitted by the growing tips of plant roots and shoots.[7] Dr. Protti has a "rejuvenation" process by means of blood, which is effective for this, he says, according to whether it is more or less active with these rays. Thus he is directly on the track of the life-principle, *prana*. And likewise, unconsciously on that of unmitigated Black Magic in one of its worst forms—*vampirism*. Certainly vampirism even with a scientific twist is hardly a prospect to be hailed with joy.

Prof. Guido Cremonese, of Rome, has photographed vital rays emanating from the human body. This, says he, confirms the hypothesis that "life" is an "oscillatory electro-magnetic phenomenon," the "missing link" without which "it was hitherto impossible to fully understand and explain the mystery of life."[8]

And does he now think that he can *"fully understand and explain the mystery of life?"*

Even the *Secret Doctrine* does not claim that! And the "stars will be old, and the sands of the desert have grown cold," ere any scientist will "explain and understand the mystery of life," while excluding "life" from any point in Space!

---

[5]*Science,* Dec. 6, 1929.
[6]*Literary Digest,* April 5, 1930.
[7]*The Week's Science,* May 5, 1930.
[8]*Los Angeles Times,* Mar. 4, 1930.

THE SURE BASIS

PRESSURE upon the Divine part of our nature reacts upon the animal elements in us under the inevitable Law of all action. Whether we call this the will of God, as religious-minded men have always done, or recognize it as Newton's third law of motion, or name it Karma as Theosophists have learned to do—the fact remains the one and the same fact. Voluntary action of any kind induces an involuntary reaction. Although we name the one, Cause, and the other, Effect, and the two together Law, their indivisible Unity as the basis of all manifestation is not observed by us in any practical sense. We still act upon the basis of Law *and* Miracle, of Law *and* Chance, of Free-will *and* Fate. It is this fundamental misconception of the basis of all change, whether in good or evil direction, which gives rise to both religion and superstition, both science and materialism.

All men are the hosts and the guests of two forces or influences —what we call the Ideal and the Real. Whatever our understanding or power, or position, or relation in life, none is so dull or unfortunate, none so blest or able as to exempt him from the common fact that what happens to him is regarded as real; what has happened in the past, or what the future may hold in store, are both regarded as unreal when compared with the present, although we are aware that the "present" is as a matter of fact as illusive as what we call sunrise and sunset. We know, in short, that Time is one and indivisible, and its three "divisions" of Past, Present, and Future are pure fictions of our own. We divide Space in the same way into presence, nearness and farness, all the time knowing full well that Space is as omnipresent as Time is indivisible, as Law is inseparable from action.

All our religions and all our sciences—which we regard as antagonistic to each other, when in truth both have to do with one and the same thing, the Life we live—all our religion and science, even when combined, do not suffice to unite the Ideal and the Real in us; they neither produce in any man a concordance of all the elements of his Being, nor bring any nearer the harmony between one man and another which we call Brotherhood, let alone the harmony of man with the whole of Nature—of which we and all other beings are essential and inseparable parts, as are the soldiers of any Army, or the members of the Body. We call disharmony in the body by a specific term, Disease; but we do not see that our mental and moral disharmonies, those of each man in himself, of man with

man in human relations, of men in their relations with Nature at large—that all these are universal diseases from which no human being is exempt, and the few who do recognize the fact seek either to escape it, to dodge it, to minimize it, to alleviate it, believing all the time that in the end they themselves as well as all other beings must succumb to it as enevitable. If we were wise, as Theosophists have it in their power to become wise, we would not merely recognize this universal fact of inharmony, of mental and moral and spiritual disease in ourselves and in nature, but we would also see that all this is but an effect, and would look for the cause of this effect. If we did that, not one Theosophist but could see that the whole structure of Life which we have reared, the good in it as well as the bad, rests upon a false basis—the fundamental misconception of Nature and of Self.

Attempts to establish a nucleus of brotherhood, of "peace on earth, good will toward men," have been endless. They have all been as perishable as a fraternity of robbers. Robbers cannot see that the very idea of theft, of living at the expense of others, is fundamentally incompatible with enduring Union. No more can the most learned theologian in religion, the greatest mind in science, the wisest in statecraft. One and all, they proceed upon the basis of Separateness in some one or another of its countless ramifications. Yet the very primary perception of ultimates in each declare the Unity of Space, of Time, of Law—the basic *continuity* of all things. Why this illogicality in the greatest reasoners, this absurdity in the greatest scientists, this obtuseness in the greatest theologians, quite as much as in the simplest and most unthinking man?

Theosophists have the answer, and they have it from the teachings of H. P. Blavatsky and *her* Masters—even though few Theosophists have as yet applied their Theosophy to the great problems personified as religion, science, and philosophy. It is *not* that any Theosophist, the greatest any more than the least, is different from other men: it is that Theosophists have a sure basis, an enduring basis, an *eternal* basis. That basis is the perception of the Unity of all in nature; the Universality of Law; the evolution of each being through his own actions or conduct under that Law.

To see this is to see Universal Brotherhood as the eternal Ideal of all Nature, conscious or unconscious of the great Fact. To apply this perception in all the relations of daily life unshaken and undeterred by any failures in one's self or in others, is the Ideal of every true Theosophist. How is that Ideal to be *realized?* The answer is found in asking the correlative question: How have

the Masters of Wisdom realized what to us still remains in the region of the ideal? By *living* from the basis of Unity and Continuity. In their words, as recorded by H. P. Blavatsky: By the reconciliation of the Divine Principles in us with the animal Elements of our Human nature—the harmonization of all the warring factors in our own mental and moral constitution. Where else than in the study and application of the Theosophy of H. P. Blavatsky can Theosophists of every degree or persuasion find the sure basis for the formation of that Nucleus of universal brotherhood which will hold unbroken from generation to generation, from century to century, as impregnable as its Ideal—the Great White Lodge?

Attempts to live, that is to say, to think and to act from this basis, must of necessity meet with many failures, but the great fact remains that the basis is sure and unchanging, however many our failures to use it. Each repeated attempt, each new effort, no matter how many our failures, brings us ever more clearly to see that the failure is in ourselves, not in the basis taken. The Theosophist is inspired to renewed struggles even when he has failed. Other men, perhaps with more human ability, think and act from other bases—those provided by their religion, their science, their philosophy, whatnot, only to find in the end that their very basis was a false one. There is no despair equal to this—to find at last that our god is a false god, our philosophy a false philosophy, our science a false foundation. This dreadful awakening to the death of Ideals is the ruin of the individual man and of civilizations too. But the Theosophist, knowing that the sure basis on which he stands (or falls) is the unchanging Ideal which he is to realize, knows well that "each failure *is* success," for it brings him, even when he falls, by so much nearer union with the Divine in all nature.

ON THE LOOKOUT

Unity Under Diversity

Partly from pride of learning, partly from pure misunderstanding of the origin of ancient wisdom, science has scoffed unmercifully at the generalizations of Plato—and of every philosopher worthy the name through the ages. Modern science in the real sense originated in the midst of a view of the universe as chaos, due to a reaction against the king-pin which had held that universe together as a unit in human thought—"God." This inability to conceive the Universe as *one* has cursed science up to the present day. Further, the actual *experimental* verification which the "generals" had received at the hands of the predecessors of Plato's *Masters* had been lost to sight through cycles of mental and moral darkness, and his method necessarily appeared to be based on *assumptions*. Thus, regarding the only existing "generals" as matters of pure assumption and blind faith, science has lived in a universe of particulars until now it is awakening to the inadequacy of such views by the force of its own discoveries. That there is but one Substance-Principle in the Universe, and that to understand that is to understand All, is implicit in every true philosophy. Science is intrigued, puzzled, and disturbed at being forced to recognize such a Unity under all phenomena. The "coincidence" of ancients who had no laboratories—as they think—having discovered this by pure reason or intuition—as they think—is disquieting.

The Sins of Specialists

But science herself is beginning to discover that neglect of the fundamental unity of things—"the great heresy"—has produced a sadly disrupted condition in scientific affairs.

Dr. Dercum *(Science,* Feb. 8, 1929) pointed out that the accumulation of knowledge through the ages has really been but little utilized due to lack of coordination and loss of perspective through specialization. Such is also the opinion of Dr. Geo. L. Peltier, University of Nebraska. *(Science,* Aug. 31, 1928). So serious is the situation that the American Philosophical Society has appointed a Committee of members from all parts of the United States and some from Great Britain to investigate this question. The objects

of the Committee are to make a survey of the world's present intellectual status, to gauge the drifting apart of scientific and humanistic interests, the loss of perspective and underlying principles by specialization, and the problem of coordination.

Scientists Lost in Their Own Labyrinths

The Theosophist sees more than this in the question. He sees a growing ignorance among scientific men regarding one another's achievements, amounting almost to an appearance of stupidity in many cases. He sees men working laboriously for years upon problems which have already been solved by others. He sees scientists, qualified to investigate, totally ignorant of the very existence of problems which others have uncovered, but which they do not know how to handle. Most serious of all, he sees scattered about over the various fields of science, confirmations of almost the totality of Theosophical doctrine on its material, and largely even on its spiritual side; the which confirmations either fail entirely to be seen in their true relation because of dismemberment, or are even interpreted in directions reverse to truth. He sees, in short, the scattered letters of a sentence, which, put together in its proper order, would command the end of all struggle between science and Theosophy, and weld the two into one.

For the New Generation

But it seems that such a unification must await the rise of a new generation. It is barred at present by the subservience of science to the mere details of matter, partly under urge of utilitarianism, partly due to a pettifogging love of small particularities which seems to possess the present scholastic mind. It is barred by the fact that the various discoveries and suspicions of science, when put together in their proper order, enforce a spiritual and metaphysical view of the Universe disastrous in the extreme to all materialistic ideas. But worst of all it would force recognition of the fact that the ancient Teachers knew more of all Nature than science has yet dreamed. Knew it not as coincidental guesses, intuitional flashes, juggleries of pure reason, but with definiteness in all its departments. Mistranslations and lost passages have confused science, yet there is progress; and the time will come—if America weathers the perils to her soul which she has set up within herself—when real scientists will investigate, and verify for themselves, the occult cosmology and anthropogenesis.

GILBERT K. CHESTERTON

This gentleman is a phenomenon such as can appear only in one of those fortunate-unfortunate cycles like that we now have; namely, a transition-period where the tenebrities of outworn mental darkness mix themselves inextricably in the self-same human nature with the clear-cut, healing, penetrating light of Buddhi-Manas, illumining the road of futurity. Mr. Chesterton has one of the most subtle, the most honest, the most penetrating minds in the world today; he is fearless; in all his writings can be found no trace of bitterness, albeit his cool sarcasms must indeed curl the hair and scorch the skins of his opponents. And yet—he is a Roman Catholic convert, and can even speak of "that balance of subtlety and sanity which is meant by a Christian Civilization!" To our mind, there is but one explanation. "What thou seest in another is what is in thine own heart." This is true as much of a good and kindly man as it is of the rest of us. Chesterton has ideals of what man and religion should be; by Karmic affinity he has attached those ideals to his church, and through them he sees only that which is in consonance with his own nature when he looks at his institution.

CHESTERTON ON DARWIN

In the *New York Times* for Dec. 28, 1930, Chesterton expresses his views of science and religion at some length. Darwinism he uses as an illustration for his understanding of the survival of the Church and the apparent present recrudescence of religion; but his remarks are valuable in direct application. He goes right to the root of the lethal effects of misapplied Darwinism:

> Among the innumerable muddles which mere materialistic fashion made out of the famous theory, there was in many quarters a queer idea that the struggle for existence was of necessity an actual struggle between the candidates for survival; literally a cut-throat competition. There was a vague idea that the strongest creature violently crushed the others. And the notion that this was the one method of improvement came everywhere as good news to bad men; to bad rulers, to bad employers, to swindlers and sweaters and the rest. The brisk owner of a bucketshop compared himself modestly to a mammoth, trampling down other mammoths in the primeval jungle. The business man destroyed other business men, under the extraordinary delusion that the eohippic horse had devoured other eohippic horses. The rich man suddenly discovered that it was not only convenient but cosmic to starve or pillage the

> poor; because pterodactyls may have used their little hands to tear each other's eyes. Science, that nameless thing, declared that the weakest must go to the wall; especially in Wall Street. There was a rapid decline and degradation in the sense of responsibility in the rich, from the merely rationalistic eighteenth century to the purely scientific nineteenth. The great Jefferson, when he reluctantly legalized slavery, said he trembled for his country, knowing that God is just. The profiteer of later times, when he legalized usury or financial trickery, was satisfied with himself, knowing that nature is unjust.

Mentality versus Moral

Mr. Chesterton points out, "Of course the moral malady has survived the scientific mistake." Close observers have noted that there is a fatal lag of just about fifty years between the scientific and the popular mind. The people stayed religious for fifty years after science abandoned religion, and they will now stay irreligious for fifty years after the present adoption of religion by science which has stimulated some of Chesterton's remarks.

He goes on to show that in fact the "fittest" did not have to struggle against the unfit; he only had to survive under circumstances where the others could not. It was not a matter of there not being enough to go around; it was that some could make use of the provender at hand while others could not. A view of nature —and within limits a true one—which puts to abysmal shame the cannibalistic modulus of society, a modulus teaching that to live we have to live at one another's expense. It is obvious to the mind of a child or an idot that the only final outcome of such a philosophy must be mutual and conclusive destruction. Yet it is the rule we have adopted while loudly preaching the opposite. The only explanation of the present condition of things is that in matters of social responsibility the mentation of our industrial and political leaders has been measurably below the capacity of the normal human being.

On Free Thought

This is a noble title which has been paradoxically applied almost from the first to its antonym, as Chesterton points out:

> The thing once called free thought has come finally to threaten everything that is free. It denies personal freedom in denying free will and the human power of choice. It threatens civic freedom with a plague of hygienic and psychological quack-

eries spreading over the land such a network of pseudo-scientific nonsense as free citizens have never yet endured in history. It is quite likely to reverse religious freedom in the name of some barbarous nostrum or other such as constitutes the crude and ill-cultured creed of Russia. It is perfectly capable of imposing silence and impotence from without. But there is no doubt whatever that it imposes silence and impotence from within.

The whole trend of it, which began as a drive and has ended in a drift, is toward some form of the theory that a man cannot help himself; that a man cannot mend himself; above all, that a man cannot free himself. In all its novels and most of its newspaper articles it takes for granted that men are stamped and fixed in certain types of abnormality or anarchical weakness; that they are pinned and labeled in a museum of morality or immorality; or of that sort of unmorality which is more priggish than the one and more hoggish than the other.

We are practically told that we might as well ask a fossil to reform itself. We are told that we are asking a stuffed bird to repent. We are all dead; and the only comfort is that we are all classified. For by this philosophy, which is the same as the blackest of Puritan heresies, we all died before we were born. But as it is Kismet without Allah, so also it is Calvinism without God.

THANKS DUE FREE-THINKERS

Mr. Chesterton remarks that our thanks are thus due to the "free-thinkers" who have "so generously helped us by giving us a glimpse of what might be meant by a pagan civilization." Now if by a "pagan civilization" he means a state such as that of decadent Rome, where honor, duty, courage, and self-control had perished in the midst of a cancerous sensuality, as they are perishing now in some of our cities, one must agree with him. If he means a Buddhistic, a Vedic, a Brahman, an Orphic, a Shinto, an Amerind civilization while still uncorrupted, then the rest of what he says barely earns him forgiveness; for in such case the libel proves him guilty not only of religious prejudice, which is to be expected, but of what is worse offense in a man of his attainments —plain, common ignorance.

ON THE FUTURE

This present sort of thing, Mr. Chesterton thinks, is about to perish, not because of anything anyone did to it, but because decay and death were inherent in its construction.

> Religion has returned because all the various forms of skepticism that tried to take its place and do its work have by this time tied themselves into such knots that they cannot do any-

> thing. That chain of causation of which they were fond of talking (a chain which the first physicist of the age has just burst into bits of scrap iron), seems really to have served them after the fashion of the proverbial rope; and when modern discussion gave them rope enough, they quite rapidly hanged themselves. For there is not a single one of the fashionable forms of scientific skepticism or determinism that does not end in stark paralysis, touching the practical conduct of human life. . . . A world in which men know that most of what they know is probably untrue cannot be dignified with the name of a skeptical world; it is simply an impotent and abject world, not attacking anything, but accepting everything while trusting nothing; accepting even its own incapacity to attack; accepting its lack of authority to doubt; doubting its right to doubt.
>
> We are grateful for this public experiment and demonstration; it has taught us much. We did not believe that rationalists were so utterly mad until they made it quite clear to us. We did not ourselves think that the mere denial of our dogmas could end in such dehumanized and demented anarchy.

Emotional Unbalance

He illustrates with the manner in which the principle of individual helplessness against one's emotions, the principle of psychological determinism, has corrupted marriage.

> They brought objections against it that would be quite as facile and quite as futile if brought against any other contract. They said that a man is never in the same mood for ten minutes together; that he must not be asked to admire in a red daybreak what he admired in a yellow sunset; that no man can say he will even be the same man by the next month or the next minute; that new and nameless tortures may afflict him if his wife wears a different hat; or, that he may plunge her into hell by putting on a pair of socks that does not harmonize with somebody else's carpet.

Sensitive Insanity

> It is quite obvious that this sort of sensitive insanity applies as much to any other human relation as to this relation. A man cannot choose a profession; because, long before he has qualified as an architect he may have mystically changed into an aviator, or been convulsed in rapid succession by the emotions of a ticket collector, a trombone player and a professional harpooner of whales. A man dare not buy a house, for fear a fatal stranger with the wrong sort of socks should come into it; or for fear his own mind should be utterly changed in the matter of carpets or cornices.

And so on. But, says he:

> . . . if you are too skeptical to do these things, you must stand

> out of the way of those who can do them; you must hand over the world to those who believe that the world is workable; to those who believe that men can make houses, make partnerships, make appointments, make promises—and keep them. And if it is necessary to believe in God making Man, in God being made Man, or in God-made Man coming in the clouds in glory, in order to keep a promise or boil a potato or behave like a human being—well, then you must at least give a chance to these credulous fanatics who can believe the one and who can do the other.

SPIRITUALITY—PURE AND IMPURE

And it is even so. The future lies with two parties, neither of them "free-thinking" or deterministic; the one driven by religious fervor and fanaticism, a corruption and pollution of spiritual vision, all the more dangerously vital because of its holy origin; and the party of Spiritual Will and Spiritual Knowledge, at the nucleus of whose future resides the little band of true Theosophists. It is the party which does not, like Chesterton, assume that will and energy must be bought with the coin of superstition and dogmatism. Individuals by millions may perish at the hands of suicidal materialism. But all that is transitory, and the final issue of races and planets lies in the realm of spirit, and must be decided between spiritual forces corrupt and uncorrupted. "The false religion lasts as long as the true." Were Catholicism by some magic wiped off the earth tomorrow, its place of darkness would be instanter assumed by some false Theosophy or other, of which we have a thousand varieties eagerly awaiting promotion to a place of esteem. Meanwhile we may dismiss materialism in Chesterton's words:

WORK OF THE SKEPTIC

> . . . For the work of the skeptic for the past hundred years has indeed been very like the fruitless fury of some primeval monster; eyeless, mindless, merely destructive and devouring; a giant worm wasting away a world that he could not even see; a benighted and bestial life unconscious of its own cause and of its own consequences. But Man has taken to himself again his own weapons, will and worship and reason and the vision of the plan in things, and we are once more in the morning of the world.

So let us hope—as to the coming races at least. We are only in the early night of Aryan Kali Yuga—but from the Aryans arises a new race which will be no more Aryan, a race whose final name and characteristics have not been yet uttered.

The Second Fundamental—Annually Manifested

That the hair grows fastest—along with the nails, etc.,—during spring, and falls fastest during autumn, is a matter of popular observation, though not scientifically recognized. Dr. Gustav Nylin, of Sweden, has found that we store weight fastest in late autumn and winter, and grow fastest in spring. Also, the oxygen capacity of the blood is least during the dark period of the year, and highest during the light. In Theosophy the spring months are considered the "sowing time," and the autumn and winter the "harvest time" of the year. It is a physical fact; but also a mental, moral, and astral symbolism, applicable to all human efforts. It is noticeable that nearly all business depressions in our history took their final turn for the better in spring months; not necessarily because of any visible factors in the situation, but because of the psychological changes in the minds of men which proceed with the seasons. These can easily be observed.

The Extra Planets

The ancients named only seven "sacred planets;" bodies having directly, though invisibly, to do with Earth. These were Mars, Mercury, Venus, the Sun, Jupiter, the Moon, and Saturn. Because others do not appear, modern astronomy assumes that the ancients were ignorant of them. H. P. Blavatsky explains that the others do not belong to the same *occult* system as the Earth; inasmuch as she hints that the moons of some of the planets were captured or borrowed, there is no reason to suppose that there are not planets physically in our system, or attached thereto, which are not *organically* of it, such as Neptune and Uranus; the rotation of the latter is opposite to that of the rest of the planets, and that of the former violates a rule that a planet should rotate more rapidly the farther it is from the sun—as just discovered. (Press of Nov. 2, 1930). Madame Blavatsky stated that "many more planets are enumerated in the Secret Books than in modern astronomical works." *(Secret Doctrine,* I, 152). Of these the newly discovered planet Pluto may be one—among certain others to be noted.

Planets and Weather

In the study of weather cycles, Dr. Harbert P. Gillette has arrived at some curious astronomical deductions which were largely set forth in *Engineering and Contracting* during 1930. It appears

that there are at least sixteen different weather cycles, each of which he ascribes to a planet's individual effect upon the sun. He has called some of the undiscovered planets by letters, and has named one "Apollo." This one has a period of rotation about the Sun of 316.7 years; while another has a cycle of the enormous length of 21,000 years.

Why are they still undiscovered? While some are undoubtedly beyond the present range of our instruments, equally without doubt some are so evolved or unevolved as to have a physical constitution outside the range of our perception. *Since gravitational and other effects are not physical in their origin,* this would not prevent such planets from affecting others in detectable ways.

THE OLD CRITERIONS

There are some objects in Nature—crystals, forms resulting from cooling rocks, snowflakes, and the like, which affect the eye as a pleasant taste does the palate. There is something in them beyond a mere mathematical symmetry; a cube is the perfection of that, but one never basks in admiration before this humble figure. *There is a mystical and secret law of proportion,* by following which which the metaphysical may be bodied and symbolized in the physical. Madame Blavatsky relates that according to tradition, there was once an art of calling living entities into carven images, and that if the image were malformed, *demons would enter.*

SYMMETRY OF THE PYRAMIDS

In *Science,* for March 31, 1930, Dr. Gordon S. Fulcher endeavors to analyze the peculiar symmetry of the Egyptian pyramids, with some degree of success. The proportions seem artistically perfect, he says, and inquires: "is this a mere matter of familiarity, or has it a mathematical basis?" His mathematics are somewhat involved for the general reader, but two conclusions are reached; first, that if the pyramid were revolved before a distant onlooker, the average value of the angle between opposite edges at the apex would be a right angle. The other is that the slope of the sides is that of a right triangle whose height is the geometric mean between the base and the hypotenuse, or as he says, "a right triangle with perfect proportions." This angle is 51 degrees 49.6 minutes. The angles for the pyramids of Medum and the First, Second, and Third Gizeh, are respectively 51-52, 51-52, 53-10, 51-10.

Accident?

Owing to the slight differences in proportion, Dr. Fulcher thinks that "the design was not controlled entirely by a mathematical formula, but was subject to modification according to artistic judgment, which, however, oscillated about the value given by the formula." But in that case the artistic eye of the ancient Egyptian was functioning more effectively than have the eyes of most of our architects up to very recent times. More likely there was some intelligent reason for the slight divergences. But—

> Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients—alleged to have developed from lower and animal-like savages, the *cave-men* of the Palæolithic age—on any other equally reasonable grounds. Let them turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those *taught anciently at initiations,* if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion.* No man descended from a Palæolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the third Root Race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost *canon of proportion;* as it is the Disciples of the Initiates of the 4th, the Atlanteans, who handed it over to their *Cyclopes,* the "Sons of Cycles" or of the "Infinite," from whom the name passed to the still later generations of Gnostic priests . . . . Modern architects may not altogether have neglected those rules, but they have superadded enough empirical innovations to destroy those just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an initiate,* can only be studied esoterically. . . . *(Secret Doctrine,* 1888, I, 208-9).

The return of this among other arts will accompany the "new order of the ages," if and when that is successfully instituted.

The Old Mathematics

As predicted by Madame Blavatsky, the twentieth century was and is fated to bring many a blow to the pride of modern learning; so much so that in many respects it is waking up rather painfully from a long dream of originality and superiority. In mathematics the discoveries have of course not been spectacular, and so have

largely escaped popular notice. But Prof. Louis C. Karpinski *(Science,* Dec. 27, 1930), remarks that the discoveries in Egyptian, Babylonian, and Greek mathematics have been striking. The two discoveries which he lists particularly are Archimedes' "Method Treating of Mechanical Problems" and a Babylonian numerical solution of a complete quadratic equation. In this as in many larger matters is verified H. P. B.'s prediction of "long lost manuscripts and parchments." *(Isis Unveiled,* I, 38).

AMERICAN SURPRISES

The old myth that "man is a recent arrival in America" now seems to be of the dust of yesterday. Discoveries accumulate. A stone image dated back to the Pleistocene was found over fifteen feet below the surface near Malakoff in northeast Texas. It is vouched for by Dr. E. H. Sellards, a specialist in that line. *(N. Y. Herald-Tribune,* Feb. 2, 1930). Image-making man in the Pleistocene!

The vastness, variety, and complexity of human life and civilization on this continent in bygone days is shown by a series of anomalous discoveries. According to the *N. Y. Times* of Aug. 11, 1929, the Bernheimer expedition found in Southern Utah a boomerang associated with presumably Mongolian type aborigines. The boomerang is considered strictly a savage Australian weapon.

This expedition also found among Basket-Maker remains, a cotton boll in perfect condition, and cloth too fine to have been made of the usual yucca fibre. The conclusion is that these people who were not supposed to have known cotton were makers of cotton cloth.

Roadbuilders in Mexico unearthed the ruins of an ancient city between Oaxaca and Monte Alban. *(Los Angeles Times,* June 16, 1930). The ruins belonged to the Mongoloid races of early Mexico, but pottery found was more advanced than any hitherto discovered, and the head-dress and symbolism was of a new type.

The "Mongoloid" nature of these races is in all probability due, not to their having arrived from Asia, but to their having been, with the true Mongols, co-descendants of Atlantis.

THE "MOTHER OF HEAVEN" CULT

The discovery of a series of American figurines, indicative of a female deity, leads Dr. E. B. Renaud to write at length in the *Scientific Monthly* of June, 1929, upon the wide distribution and

great antiquity of these races. He remarks that in both the New and Old Worlds, the "first god was a goddess," a symbol of life and fertility. Correctly, he recognizes her under the names of Nana (Chaldean), Astarte, Ashtoreth, and Aphrodite. He might also have mentioned Isis, Maia, Maya, Mary, Kwan-Yin, Tiamat, and so on and so on.

He traces her from America to the prehistoric cultures of Europe; into Chaldea, Cyprus, Crete, Asia Minor, Russia, etc. It is noteworthy that a figurine from the Greek Knossos has a skirt resembling that worn by one found in Muerto Canyon, Arizona, the upper bodies of both being bare.

Once A Universal Religion

Now what does all this mean? It means that all these are offshoots of a once universal religion which used the most striking symbols available to represent and record cosmic truths; and being without uncleanness or pruriency, saw no reason why the great impersonal genitive forces in Nature should not be represented by their specializations in mankind. The universal "Mother of Life" or "Mother of Mercy" simply means the great Sea of Matter, which is periodically fructified by the force of Spirit in action—Fohat or Cosmic Electricity—and so gives rise to form and being. It is the loss of this wisdom in practice which gives rise to our present degradation and consequent woes in that direction.

> No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all —in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE. (*Secret Doctrine,* 1888, I, 341).

Psychological Guesses

Theosophists will remember the long and bitter controversy which raged last century regarding the possibility of "color-hear-

ing," "sound-seeing," etc., and the epithets piled upon credulous Theosophists who believed in such matters. In fact persons who claimed the faculty were frequently stigmatized as insane when not liars. The phenomenon, however, has gradually wedged itself into the recognized scientific cosmos until it was inevitable that a materialistic explanation would have to be found for it. In the *Literary Digest* for Dec. 7, 1929, it is labeled "synesthesia"; and of course, once you have labeled an unknown quantity with a correctly compounded Greek term it is no longer a mystery, whether we know anything about it or not. The writer then says that it is "some sort" of "short-circuit" between different brain-centers, so that the sensation which should affect the center of vision reaches that of hearing, etc. This is neat and plausible until we learn that there is no warrant at all for the idea of distinct functional centers in the brain. (*Science,* June 6, 1930; *Scientific Monthly,* Aug., 1930).

NECESSITY OF "ASTRAL"

Prof. Knight Dunlap says that the perceptual power is all along the line of nerves, neurons, cells, etc. If this is the case, "synesthesia" calls for either a metaphysical receptor able to pick up reflexes "all along the line," converting them before passing them on to consciousness; or else an entirely unknown simultaneous affection of all the cells, etc. Theosophy states, first, that the senses actually inhere in the semi-metaphysical principle called the astral body; and second, that a vibration caught by consciousness on one plane of perception as sound, will appear on another as color, etc. The remarks in the literature on this are voluminous and familiar to most readers.

LIBRARY
BANGALORE.
Accn. No. 1605